

The Spirit of Missions ;

EDITED FOR

THE BOARD OF MISSIONS

Of the Protestant Episcopal Church in the United States of America.

PREACH THE GOSPEL TO EVERY CREATURE.

VOL XI]

OCTOBER, 1846.

[No. 10.

Missions (GENERALLY) in the West.

WE ask for the communication which follows a careful and candid hearing.

It comes from one who has not studied missionary life merely as an amateur, but whose vigor has been given to the field of which he writes, and whose interests he has not forgotten in the foreign land, where he seeks, from a brief sojourn, renewed health for the work at home. His attention has not been confined to one point of this field. His duties, as Special Agent of the committee for six months before the meeting of the Board, brought him into contact with "many men of many minds," and now with this experience, he is investigating the mode of successful operation in the Mother Church. His views are entitled, we think, to great weight.

Our church goes upon the theory that every baptized person is a member of the missionary body—that the responsibility of keeping up the members to the discharge of their functions is with the head ; but does the practice of the English Church, war essentially with this theory ? Certainly not.

If the head chooses for any reason to allow an instrumentality to make his volitions energetic, may we not still say "qui facit per alium facit per se." Our Bishops have a great many ends to compass—their own diocesan institutions to build up, at the same time that they accord a generous and hearty support to the general institutions of the church. These they recommend and endorse generally—On the strength of this (for instance,) one hundred domestic missionaries are sent into the field. This general recommendation of the Bishop fails to bring into the Treasury sufficient to pay them. What is to be done ? Some instrumentality or other is to be brought in contact with the mind, heart and purse of the church, to bring it up to its acknowledged duty—its plighted faith. If the Bishops and clergy now do this—well ; but if not, what then ? May they not employ, the eloquent appeal of some foreign archdeacon, or even the pen or the voice of some domestic *special agent*, to quicken the church, and invoke upon it the blessing from on high, as a measure not adverse to the spirit of our institutions.

It was distinctly stated by Bishop Meade, at the last meeting of the Board as

the sense and judgment of the church at the time the missionary organization of 1835 went into effect, that the consent of all concerned to the visits of authorized agents of the Board was to be presumed, so that permission need not be asked, but that if objected to, there was an end of the matter, at least so far as the agent was concerned, he must desist. Now, with such an understanding, we cannot see an objection to the use of special agencies in any sober form. If Bishops or Rectors can dispense with them, they will, if not they may, without compromising their responsibility, nay, under a sense of it, use them. The domestic committee are on the platform of 1835—the lovers of order, law, constitutional action, will now, if never before, give this committee, and the object confided to their care, an unfeigned, unqualified support. May this sacred cause have our good words, both to God and man. To have uttered one such word will not be among the withering memories of the hour, when heart and flesh faileth.

DURHAM, ENG., Aug. 8th, 1846.

Since I have been in England, I have not been forgetful of our western missions. I have not been able to accomplish anything in a pecuniary point of view: indeed, situated as I have been, any attempt in that way would have been injudicious, and I find that the clergy and laity with whom I have associated consider they have more than enough to do for their own societies without assisting the United States, I have therefore confined myself to the acquisition of information, endeavoring to learn the practical systems of the English Societies; and to discover by what means they succeed in acting so harmoniously, in collecting such large sums of money as they do: and in this I have been assisted by meeting with a brother of my own, who is a missionary in India, under the Church Missionary Society: and who, being at home for a few months, is employed in spreading information in various parts of the country—as you are aware, our great difficulty in the United States, is the collection of funds arising, as is generally agreed, from want of interest in the subject at large. The same want of interest, and the same difficulty as regards money, I find complained of here, in nearly all the charitable societies; but this difficulty has led to the introduction of a very simple machinery, which I believe to be the very thing we want in the United States. The

broad principal is laid down, that unless the people are instructed, interested, and kept well informed, they will give nothing. To do this, the society appoints a certain number of paid agents: whose district is extensive: some of whom, devoting all their time to the work, are fully supported; others holding small parishes, receive a limited salary; and devote only a portion of their time to the Missionary Society. The duty of these agents is to endeavor to form a District Missionary Society in each parish, when it is permitted: to interest some layman, or some lady to get annual subscribers—to get if possible an annual sermon and collection, and wherever it can be accomplished, to hold a public meeting occasionally and make speeches. Thus the system enlists the energies and feelings of the laity, as well as clergy—and attention is kept awake. With us it might work thus—you as general agent and secretary, reside in New-York, and hold all the important affairs in your hands—in each diocese one or more clergymen are officially appointed special agents. They visit each parish annually; on the first occasion organizing with the rector, a parish missionary society, appointing collector, treasurer, &c., and making a subscription the test of membership: on all succeeding occasions confining themselves to information and stirring up the people. The funds as collected are handed to a Diocesan Treasurer; and by him to New York.

Thus the Diocesan Agent, is in his diocese, what you are to all the dioceses at large. He is your *locum tenens*; and as your business is to get from all dioceses by all proper means, what can be procured; so his business is to get from each parish all that he can raise. The advantage of this is that, the laity are brought into contact directly with the society: the clergy are assisted; there is in each diocese an immediate head to the missionary proceedings—and there is some one whose express duty it is to see that the subject is not forgotten. While under our present system; the old proverb, too often holds good, that “what is everybody’s business is nobody’s.” I am aware that objections might be made to this plan by the clergy, on the ground that they do not wish interference in their parishes: and in some respects the objection is tenable; but I think that it could easily be overcome by letting it be fully understood that the agents claim no authority to go into a parish except by courtesy, and are not acting as superior prior to the clergy, but as helpers and assistants, in producing a result, which it is to be supposed that all the clergy wish. You are aware that the societies in England are not officially connected with the church; that they are strictly voluntary. In some instances I understand that the parish clergy do not wish the interference of the agent; and then of course he does not attempt it; but whenever the clergy are willing that he should assist them he does so to the utmost of his power; and the object of importance (taking human nature into consideration,) is, that the givers and subscribers learn accurately what has been done in the diocese for the past year. Thus most of the English Societies publish not only a general annual report; but each district has its report likewise, in which the names of all the subscribers and donors are given: some account of the progress and benefit derived is drawn up, and a personal interest is aroused by the small pamphlet coming fraught with home information, which the large annual report of the parent society fails to give. My own experience taught me while agent in the Spring—and I

presume that yours agrees with mine—that the great reason why at present we do so little is the want of knowledge; and I can discover no mode which promises to be more effectual in curing this evil than the above: at all events it is well worth trying. In the west, the agent could be of great service to the Society, in keeping it informed, accurately, of many other things, than the mere amount of funds: I trust that you will not consider that I am interfering with you, in the above remarks: The interest that I feel in our western missions is very great, and for years my earnest desire has been for their increase and prosperity. Daily the subject becomes one of more importance. The increase by emigration is stated to average 1000 souls a day, the year round; most of whom find their way to the west; and we are scarcely providing means of grace for an increase of 1000 a year, not even sufficient for the increase by birth.

I believe that amidst all the objections at present made in some quarters to our domestic missions, there is a real interest springing up, such as we have never seen before; and if God prospers us, I trust that before long we shall be able to carry fully into execution some wise and lasting plan, that will accomplish all we can desire.

MISSIONS IN THE WEST.

The Indian territory stretches from the frontier toward the regions of the setting sun; and never did he shine upon a people crushed, wronged and peeled, who made nobler struggles for finding the true light, and rising into importance, in spite of the devices of the enemy; and yet what has the church done to aid these aspirations?

With a commission for sending the teachings of the Gospel to every creature in the world, she has three ministers among the wide spread multitudes of these western frontiers; two chaplains at military posts, whose line of duty excludes Indians; and one solitary missionary, like “a sparrow on a house top;” whose health is insecure—means exceedingly limited—and whose anxie-

ties are about equally divided between those around him, who plead for the privileges of the Gospel with their expiring breath, and the church whose slumbering ear seems to be sealed against such appeals. The present writer is aware that it is not his province to ask for missionaries, or to address with authority the Church; but as an humble missionary, he may say and publish that the Divine Head of the Church, (which he loves, and in whose service he feels it a privilege to labor and to die;) never intended that one of his laborers should be sent to toil single handed, alone, and without means, in a portion of his vineyard where so much remains to be done and such ample harvests grow.

While many of his dear brethren at the north, with whom he once sat in the recitation room, enjoy their "learned leisure," since last Nov. he has had no books but the Bible and Prayer-Book; and for the dear children who come stately, with smiling faces, to receive religious instruction, only a scanty handful of familiar tracts.

The Bishop sent us some Prayer Books, and they were soon distributed, and now as many more are wanted; the kind Episcopal ladies of New Castle, Delaware, through Bishop Freeman, have aided the mission to the amount of \$25; and the benevolent Rector of St. Paul's Church, Chilicothe, Ohio, sent us \$10, and those donations were truly acceptable, as evincing that the Church contains some who can sympathize with a solitary laborer, and the scattered borderers whom he seeks to fold. The Lord abundantly bless them for thus thinking of us.

Our labor has not been in vain in the Lord; to Him be the Glory, for in His strength we have struggled alone. Last November we began, *de novo*; the church here was as though it had never been; its corner stone was no where to be found. In both Parishes, we now number thirty families and twelve communicants, and our regular ministrations are well attended, a large number of baptized children are under constant catechetical instruction; and the good cause has moved onward as well as circumstances permitted. For the

past four weeks, the sickness of the missionary, from fever under a burning sun, has interrupted regular services, but next Sunday, if the Lord will, we "go up to the house of the Lord," to commemorate the dying love of the Saviour. Alas! disease and death have made fearful ravages here, while the church's only missionary has been unable to visit the sick, comfort the dying, or bury the dead; our wants and sufferings seem known to God only.

He is endeavoring by the aid of those friends whom God has raised up here, to erect some log buildings to shelter his family and accommodate a few pupils, and some families who desire an occasional service on the prairie; the expense must be borne from his salary, while every article of comfort is dear on the frontier, but so long as he has hope that the church for which he labors, and for whose dispersed children he feels it a privilege to bear the privations, and risk unto death if need be, the diseases of the frontier, will sympathize with our efforts, and encourage our hearts, will we toil on, and "count these present trials small."

In the two Parishes at Fayetteville something more than \$150 have been contributed for various purposes; \$43.27 for the Dom. Com. of the Church; and at Van Buren and Fort Smith \$59.00 were generously contributed to enable their missionary to remove his family, and the many instances of kindness extended by the willing hands of his people, he will long remember with gratitude to God; and as long lament that the apathy of the church prevents her from occupying and covering with spiritual fertility, many other spots on these frontiers equally hopeful in similar results, and far more needy. When are we to open the treasuries of the gospel to the impoverished, perishing Indian? When shall "the heathen be given to the Saviour for His inheritance, and these uttermost parts of the earth for His possession?" When the church, in her primitive spirit, asks of God, oh! that this spirit might return, and warm every heart, and melt the hoarded treasuries of the church into streams that should "make glad the city of our God."

Let us wait a few years longer, and that church, against whose corruptions we protest, will take the work out of our hands; for she struggles on as though it were her last time, with a pompous

show of men and means, which, but for the promises of God, might well appear a solitary single-handed.

WESTERN MISSIONARY.
[*Western Episcopalian.*]

SUNDAY SCHOOL LIBRARIES.

WE rejoice to notice in some of the Church papers, communications pleading with their readers to furnish Sunday School Libraries to our western missionary stations—we accept it as an omen for good, and have no doubt that on the approaching festival of the Nativity, the following recommendation of our Board of Missions will be carried out in very many congregations:

“Resolved, That it be recommended to our parishes to have collections made in their Sunday Schools on the Sunday nearest New Year’s day, in aid of destitute Sunday Schools at the west and south-west.”

In presenting to these nurseries of the Church in the east, such objects as may well claim their beneficent regards, we all feel the importance of laying stress upon those, whose utility and feasibility they can readily grasp. The pleasure and profit derived by Sunday School Scholars from a well selected library, may be successfully appealed to, as an inducement to aid in the provision of a similar gratification, for the distant schools of our household of faith; and what school among us, cannot provide at least one library? How gladly our scholars receive these books—when unable to read them, how carefully are they carried home, and the parental aid invoked to put the little listener in possession of the story, which graphically illustrates, and vividly impresses, some important principle the teacher is anxious to inculcate. How often these books are blessed to strengthen the parental interest in the work of Christian training. Who can estimate the sanctified results, from such a fountain thus opened in our wilderness? We will not, we cannot forget the tender lambs of the fold in the far west, for whom the resolution above cited asks our interposition. We will enable the anxious and faithful shepherds of this transmontane flock to lead them also to the green pastures and by the still waters.

The Sunday School Union offers a library of 100 volumes for ten dollars.

The various prayer book and tract societies give freely when they receive freely, and have never turned a deaf ear to applications from the missionary field. We trust they will not be forgotten. A set of the tracts bound would form a useful supplement to the \$10 library.

May we not indulge the hope that our Sunday Schools will bear in mind the collection recommended.

The sums collected may be sent to Thos. N. Stanford, Esq. Treasurer, 139 Broadway, marked “Sunday School Trust Funds,” and either designating the Missionary station or leaving it to the committee to do so; the acknowledgment

will appear in the Spirit of Missions under the head of "Trust Funds." Explicit directions should be given in every case where prayer books and tracts, as well as Sunday School Libraries are to be purchased.

The Jews.

We noticed not long since in an exchange paper, the appeal of an agent of the American Society "for meliorating the condition of the Jews," in behalf of this people in Philadelphia,—and holding out the hope that a missionary would be sent by the Society to that city, if means were furnished for his support.

It must be a source of gratification to every christian heart, that an interest is being awakened on all hands for God's ancient people—that the heart's desire and prayer of an increasing number is that Israel may be saved. The appointment of a missionary of the church, to this people in New York, has been hailed in every quarter of our Zion, as an earnest of a better state of things on this subject than has heretofore prevailed. While the chapel is being erected, he has gone abroad,* with the purpose among others, of visiting the office of the London society. The results of his visit will doubtless be given to the church, and among these it may be found that a train of measures has been laid by which our principal cities may eventually have resident missionaries to their Jewish population. At all events we cannot but indulge this hope, and in the mean time, and until the missionary can communicate the result, would hold up before the church, (that it may not rest satisfied with what it has already projected in New York,) a more extended object for its prayers and benefactions, viz: the appointment of missionaries of our church in all the large cities of the Union in which God's ancient people are found.

Intelligence.

The appointment of Rev. Charles J. Todd by Bishop Chase, missionary at Juliet and Lockport, Illinois, has been recognized at this office from the time of his entering upon his duties there.

The leave of absence granted by his Bishop to Rev. Andrew Matthews, of Mississippi, for the benefit of his health, has been confirmed for ninety days.

After the first of September, about which time he proposes setting out for his field of labor, letters and papers for Bishop Freeman may be addressed to Little Rock.

* We are happy to announce the safe return of our Missionary to this country.

We have the painful office of recording the decease of the Rev. P. R. Minard, for many years a missionary in St. Louis. He departed this life in St. Louis, Mo., on Thursday, 27th August, aged 39 years.

The following resolutions were adopted by the clergy of St. Louis, under this sad bereavement :—

RESOLUTIONS.

Whereas, in the wise providence of Almighty God, the Rev. PETER RICHMOND MINARD, one of our little band of fellow-laborers, is taken from his work to his rest ; therefore Resolved, that we “sorrow not for them that are asleep, even as others who have no hope, for as we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him.”

2. Resolved, that as the “memory of the just is blessed,” so do we hallow the memory of our departed brother as of one long identified with the Church in Missouri ; diligent and abundant in his labors ; faithful to the principles of the Church ; bearing with cheerful heart the trials and privations ordained for him in the early struggles of the Diocese ; always firm to duty, and always “ready, with a glad mind and will, to follow the godly admonitions and to submit himself to the godly judgments” of his ecclesiastical superiors.

3. Resolved, that as a Christian man, consistent and humble, enduring hardship as a good soldier ; suffering trial and poverty, as having his reward in heaven ; and that as a faithful Minister and Missionary of Christ, in the several departments of duty to which he was called, his “memory is blessed.”

4. Resolved, that we are devoutly

thankful to Almighty God that he was permitted to return to his own home, to die among his own people, that by the testimony of his calm and peaceful death, as well as by his affectionate and earnest counsels to those who visited his chamber in sickness, he was enabled to the last—and we pray that God’s blessing may give it efficacy—to bear his testimony to the truth of the great doctrines of salvation through Christ alone, and that thus our brother was “gathered to his fathers, having the testimony of a good conscience ; in the communion of the Catholic Church ; in the confidence of a certain faith ; in the comfort of a reasonable, religious and holy hope ; in favor with God, and in perfect charity with the world.”

5. Resolved, that we sympathise sincerely in the bereavement which has made his wife a widow, and his child fatherless, and pray that the promises of a faithful God may be their sure refuge in all time of their tribulation.

6. Resolved, that the Clergy of this city will wear the usual badge of mourning upon their left arm for thirty days, in token of our respect for the memory of the deceased.

7. Resolved, that a copy of these resolutions be handed to the family of our departed brother.

FUNDS.—We trust that the earnest attention of the friends of Domestic Missions will be given to replenishing the treasury.

The statement of the fact that the Church owes her Missionaries at this time \$12,000 while the treasury is overdrawn more than \$1,000, is enough certainly without comment, to lead to some effort.

We append a comparative statement of the receipts in the summer months, to

show that the present year is thus far, behind, the two preceding ones in the amount of contributions to the treasury :

	1843.	1844.	1845.	1846.
From June 15th to 15th August	\$1,365	3,050	3,171	2,026
From Aug. 15th to 15th September	\$1,070	784	865	694
	<u>\$2,435</u>	<u>3,834</u>	<u>4,036</u>	<u>2,720</u>

VACANT STATIONS.

We publish the vacant stations in the hope that the attention of some who desire fields of labor may be arrested. Under the fostering care of the Foreign Committee two of the three stations established in times past, in Texas, have become self-supporting—and three new stations now present their fields white unto the harvest for the eye of the husbandman. Who will go ? Little Rock, the most important station in Arkansas, and not second to any in the West, has been for some time without a missionary ? Two new stations, Fayetteville and Batesville, promise encouraging returns to any laborers who might be led there. These are on our frontiers, and in that point of view how important that they should be taken up. There are others less remote, but not therefore less inviting.

Clergymen desiring an appointment should make an application to the Domestic Committee, taking care to accompany their application, with the recommendation of the ecclesiastical authority to which they are canonically subject—their appointment, if made, will then be referred to the diocesan having charge of the station for his consent.

Georgia—Atalanta and parts adjacent.

Florida—St. Augustine; Monticello and Madison; and Key West.

Alabama—Carlowville; Livingston; Enfaula.

Kentucky—Frankfort.

Iowa—Dubuque.

Arkansas—Little Rock; Fayetteville, Cane Hill, &c., and Batesville.

Texas—Columbia, Brazoria and Gulf Prairie; Independence, Brenham, and La Grange; San Augustin and Nacogdoches.

Appropriations to Dioceses and Stations, in the Domestic Field, for the year commencing October 1st, 1846.

Maine \$750; Augusta \$150; Brunswick \$300; the remainder subject to future appropriation.

New-Hampshire \$400—Concord \$250; Manchester \$150.

Delaware \$650—Dagsboro' \$200; Milford, &c., \$200; Seaford, &c., \$250.

Georgia \$800—Marietta \$250; Cass \$200; St. Mary's \$250; Atalanta \$100.

Florida \$1000—Jacksonville \$250; St. Augustine \$250; Quincy \$200; Monticello \$150; Key West \$150.

- Alabama \$1,500—Carlowville \$250 ; Huntsville \$300 ; Livingston \$200 ; Selma \$300 ; Florence \$250 ; Enfaula \$200.
- Mississippi \$1,200—St. John's and Hernando, for one year \$200 ; Port Gibson and Grand Gulf—Alternate Sundays \$100 ; Washington and Woodville \$200 ; Yazoo \$200 ; Jackson \$250 ; Canton \$200 Point Christian, for two months \$50.
- Louisiana \$1000—Caddo Parish \$200 ; East Baton Rouge \$300 ; Natchitoches \$300 ; Franklin \$200.
- Tennessee \$1,200—Bolívar, for one year only \$200 ; Brownsville and Jackson \$200 ; Knoxville \$200 ; Randolph, Covington and Charleston \$200 ; Somerville \$200 ; Pulaski \$200.
- Kentucky \$1,500—Bowling Green \$200 ; Covington \$250 ; Danville \$150 ; Frankfort \$150 ; Hickman \$200 ; Hopkinsville \$200 ; Paris \$50 ; Smithland \$300.
- Ohio \$500—Centreville \$100 ; Dresden \$100 ; Wooster \$100 ; Elyria and Dover \$100 ; Pomeroy \$100.
- Indiana \$2,500—Indianapolis \$225 ; Jeffersonville \$50 ; Laporte \$200 ; Lawrenceburgh \$225 ; Madison \$225 ; Mishawaka \$225 ; New Albany \$225 ; Peru \$200 ; Richmond \$225 ; Terre Haute \$225 ; Vincennes \$225 ; Itinerant \$250.
- Illinois \$2,500.
- Michigan \$2,500.
- Wisconsin \$1,800—Beloit \$200 ; Maidson \$225 ; Fox Lake \$300 ; Janesville \$225 ; Mineral Point \$200 ; Prairieville \$200 ; Racine \$200 ; St. Croix Lake \$250.
- Iowa \$1000—Davenport \$250 ; Dubuque \$250 ; Burlington \$250 ; Bloomington \$250.
- Missouri \$1000—Boonville \$250 ; Hannibal \$250 ; Jefferson city \$250 ; Lexington \$250.
- Arkansas \$1,500—Little Rock \$400 ; Van Buren \$450 ; Fayetteville \$300 ; Batesville \$350.
- Texas \$1,500—Matagorda \$500 ; Columbia \$250 ; Independence \$375 ; San Augustin \$375.
- Indian Missions—Oneida, Duck Creek Mission \$350.
- Ottawa Mission—Griswold, Michigan, sustained by Government funds.

CHANGES.

On the recommendation of his Bishop the Rev. Amos Cleaver is appointed missionary at Jackson, Mississippi, the Bishop in charge of the Diocese consenting. To take effect 1st of October, 1846.

Also, the Rev. Thomas W. Humes to Knoxville, Tennessee.

Also, the Rev. William Granville to Elyria and Dover, Ohio.

The Rev. Charles Tomes has resigned his station at Knoxville, Tennessee. To take effect Oct. 1st, 1846.

The Rev. H. Hollis has resigned his station at Lower Sandusky, Ohio, to take effect July 1st, 1846.

The following cease to be missionary stations after the date affixed:
Tennessee, Williamsport, October 1st, 1846.

Mississippi, Pass Christian, January 1st, 1847.

Louisiana, New Orleans, Oct. 1st, 1846.

Ohio, Huron and Lower Sandusky, July 1st, 1846.

Indiana, Evansville and Logansport, Oct. 1st, 1846.

Wisconsin, Southport, Oct. 1st, 1846.
Missouri, Owen's station and St. Charles, Oct. 1st, 1846.

The Rev. N. Sayre Harris has resigned the office of Secretary and General Agent of the Domestic Committee; all letters and communications should be addressed to the Rev. C. H. Halsey, whose appointment takes effect October 1st.

To afford room for the publication in the next number, of the October reports from our Missionaries, the present number is smaller than usual,—the pages omitted in this will be added in that.

PUBLISHER'S NOTICE.

Our Subscribers in Nashville, Tenn., are notified that Mr. J. R. Scroggs is appointed Agent for the Spirit of Missions in that city, and they are respectfully requested to make payment of their subscriptions to him.

Mr. Harvey Colburn will succeed Mr. D. Brunner, as agent for the Spirit of Missions in Baltimore.

Owing to a change in the printing office where this number was executed, its issue has been delayed. We hope to avoid a repetition of this cause of complaint to our subscribers.

Acknowledgments

DOMESTIC MISSIONS.

RHODE ISLAND.

Providence—Grace Ch. off'gs..... 25 00

CONNECTICUT.

Derby—St. James..... 27 75

Stratford—Christ Ch..... 12 00 39 75

NEW-YORK.

Brooklyn—Christ Ch. (Jews Chapel) 36 75

"a churchman"..... 105 00

Clifton, S. I.—St. John's..... 50 00

New Rochelle—Trinity..... 100 00

New-York—St. Matthews, a member. 5 00

Robt. B. Minturn..... 100 00

A check from Ill..... 25 00 421 75

NEW-JERSEY.

Princeton—Trinity..... 10 00

PENNSYLVANIA.

Philadelphia—St. Luke's..... 64 75

Reading—Christ Ch..... 15 00

S. B. B..... 25 00 104 75

VIRGINIA.

Clarke Co.—Millwoode, for the Jews
(less discount \$1)..... 26 50

SOUTH CAROLINA.

Camden—Grace Church..... 6 00

OHIO.

Springfield—Christ Ch. \$1 50 & \$2 50

for the Jews..... 4 00

INDIANA.

Peru—Rev. F. C. Brown..... 5 00

ILLINOIS.

Joliet—Christ Ch..... 5 00

MICHIGAN.

Detroit—St. Paul's, mo. coll. Aug.... 24 24

Grand Rapids—St. Mark's, Ladies

society..... 10 00

Pontiac—Zion Ch..... 3 50 37 74

MISCELLANEOUS.

"L." \$2, and for the Jews \$1..... 3 00

Savings of two little children..... 1 00

Dom. Mis. from M. B..... 5 00 9 00

TOTAL,

\$694 49

Total since June 15th, 1846, \$2,720 97

FOREIGN.

Africa.

“ We are yet without direct advices from this Mission, and consequently nothing farther is known of the circumstances under which, our lamented friend, the Rev. Mr. Messenger, departed this life.

We copy from the Episcopal Observer, of Boston, the following obituary.

Another Missionary of the cross has gone to his reward. By late arrivals from the shores of Africa, we are informed of the death of the Rev. E. J. P. Messenger, a Missionary of the Protestant Episcopal Church, at Cape Palmas. He had but recently entered upon his work ; and after a very short residence, was called to leave a service in which his heart was deeply engaged, and go to his early reward.

“ Having known him while at the Theological Seminary of Virginia, I can speak with confidence in respect to him, and know that I shall not be accused of speaking too highly by those who there and elsewhere remember him as well. It is rare that we meet with one of such uniform and deep piety. A transitory zeal and an impulsive love we do often see ; but such was not his character. He was most even and consistent in his temper and disposition. I have rarely known a person of such uniform cheerfulness. He seemed always the same. He loved the retirement of his room, and yet was no misanthrope or ascetic. He mingled but little with the brethren, unless when engaged in his work of doing good : yet he always met them with a cheerful, smiling countenance. The poor in the vicinity of the Seminary, will long remember his kindly visits to their houses. For some time, (in company with another brother student, now a missionary in China) he visited the alms-house in Alexandria, every Sunday afternoon, to impart spiritual instruction to the inmates. I have had the pleasure of joining with him in some of these visits, and have felt my-

self better from the intercourse. He would go from room to room—visit the sick and infirm—conversing and praying with them—and lighting up their countenances with the reflection of his own Christian cheerfulness. He was most happy in his addresses to the young. For many years he labored in the Sunday school of the Epiphany, in Philadelphia, where his services will be long remembered ; and while at the seminary he was often called upon to address the Sunday schools in the neighboring towns. There was something in his manner that always engaged the attention of the scholars. A parent, whose children attended a school which Mr. Messenger addressed, once remarked to me that his children would come home and repeat something which he had said, when they would rarely remember anything from other speakers in the school. He was noted for his scrupulous punctuality in the performance of every duty, and for his tenderness of conscience. He had desired to enter on the missionary work before he completed his studies, but was prevented by the advice of his friends. From such a character, thus endowed with everything that seemed to promise usefulness, we had expected great things. When such an one is taken away, so faithful, so heartily devoted to his Master's work, and others left, mere cumberers of the ground, we are led to wonder at the dispensations of Providence. Truly, God works in a mysterious way, his counsels to perform : but faith should point us to that other world where all these things will be

known. Let us be consoled with the promise of the Saviour, "What I do thou knowest not now, but thou shalt know hereafter." God is able to dispense with our poor services and carry on the work without us; or to do more by our death than we think to do with our lives. Let us not murmur nor

charge Him foolishly, but bow in the deepest humility at the dispensations of his Providence, and use them all as incentives to greater zeal and devotion; knowing that we have but a short time to work—that soon all that we can do will be finished, and we shall be at rest.

China.

A friend has kindly sent us extracts from letters of a near relative, the wife of one of our Missionaries in China, which are subjoined. We hope ere long to be in possession of journals from the several members of that interesting Mission.

I have just received a letter from Shanghai of running dates, from the 16th of March last, to the 26th. The Mission family was in good health. Although there is nothing very interesting, I will make one or two extracts.

"Monday evening, March 16. After spending the morning with my teacher, (about three hours,) we took a walk into the city. The weather is already becoming warm, and the buds are considerably swollen on the trees. Vegetation is, I think, about a month earlier than with you in Pennsylvania. We called at Dr. Lockharts on our way home, and stopped for a short time at a Buddhist Temple. A number of persons were about the doors, and many followed us in. There were many idols, some of them very hideous. We saw three persons, a woman and two men, at their devotions. These they performed by bowing on their knees, and then prostrating themselves a certain number of times, on the ground."

"We had some tracts, (Chinese) and distributed them. Oh! how it grieved me that our mouths were closed as yet. To see such a nation 'wholly given to idolatry,' is a fearful sight. May we not become so familiar with it as to become insensible to it! Christians at home, have much cause to pray for the poor heathen, and for us the Missiona-

ries. That God may open the hearts of the former to receive his word, and that the latter may not grow faint and weary in their work."

Saturday evening, 21st. "The rest of the Holy day is at hand: I seem to love it better than ever. To-day we visited another Buddhist Temple, in our neighborhood. It is kept quite clean, and has a school attached. Among the idols is one with forty-two hands. There were a great number of different kinds, some of them very strange looking. I hope to be able to get possession of one to send home.

"We had some tracts, and different parts of Scripture with us, which Mr. —, distributed. These as usual were very kindly received. Before the idols were placed different sorts of offerings, such as fruits, rice, &c., and in one place I saw a tobacco pouch. I have seen on a former occasion a number of pairs of shoes, as offerings."

"The other day we visited a junk that came here for tribute, which is paid in rice. We were kindly received by the people on board. Mr. — supplied this and several other vessels of the same kind, with tracts and portions of the Holy Scriptures. These junks go to Peking. By this means we hope that the truth of the Gospel, may reach where we cannot expect to go in person."

SOCIETY FOR THE PROPAGATION OF THE GOSPEL.

Missions to the Heathen in the Diocese of Madras.—The following extracts from the numbers of the "Madras Christian Intelligencer" for the months of February, March, and April, 1846, give an interesting summary of the present state of the Society's Missions in Southern India.

Tinnevelly Mission.—The Edeyen-kooddy district continues to present unquestionable tokens of spiritual prosperity; but we regret to hear that it has suffered greatly from the recent hurricane, upwards of 20,000 palmyra trees having been destroyed within its limits, while 130 persons are said to have perished in various parts of the province from this awful visitation.

While referring to the Tinnevelly Missions, we cannot deny ourselves the gratification of mentioning with fervent thankfulness that there has been a *further increase of nearly one thousand converts, during the last half year, in the Nazareth district*; and that the number of pupils (boarders) in the Sawyerpoom Seminary is now upward of *eighty*.

Statistics of the Madras Missions.—The Mission Returns for the half year ending 31st December, 1845, show a total of *twenty-three thousand seven hundred and thirty seven* souls under Christian instruction, of whom *sixteen thousand six hundred and eighty-nine* are baptized.

Native Christian education.—It is most gratifying also to notice in connection with this document, the large number of 209 Christian Schools, containing 4,779 boys and 1,326 girls, giving a total of 6,105 children a sound Christian, with the rudiments of a useful secular education, suited to their

station and circumstances; while in several of these institutions the higher branches of learning are being introduced, as circumstances permit.

In the two Seminaries of Tanjore and Tinnevelly are nearly 150 native youths, to whom an education will be given inferior to none in the Madras Presidency, and who are at the same time under careful training with a view to the future employment as ministers of Christ, catechists, or schoolmasters, of as many of these young men as shall evince dispositions and qualifications suitable for these offices.

It affords us much satisfaction to observe, that several substantial and spacious churches are under construction for the larger congregations, some of which number not less than a thousand souls; and that while the Gospel is preached, and divine ordinances administered in *upwards of 200 congregations of native Christians and catechumens*, increasing efforts are used to promote the education of the rising generation in all useful knowledge, and especially in that which "maketh wise unto salvation." * * *

If we take into account the salaries of the catechists, who are partly if not principally employed in visiting and superintending the native Schools, the large sum of 20,000 rupees appears to have been devoted to this important object in the last half year, or including the Vepery Grammar-School, 28,000, or about 50,000 rupees per annum.

The Society for the Propagation of the Gospel maintains in the province of Tinnevelly five Clergymen, seventy-five Catechists, and fifty-three School-

masters.—*Charge of the Bishop of Madras, Sept. 1845.*

There does not appear any reason to doubt, that any new Missionary sent out could collect around him a congregation of 1000 or 1,500 souls in a few months, in any part of the yet unoccupied Missionary field of Tinnevely. *Journal of the Bishop of Madras, Sept., 1845.*

CHURCH MISSIONARY SOCIETY.

West-Africa Mission—The operations of the Church of England in Africa are assuming every year an increased interest and importance; and as throwing light and encouragement upon our own efforts in that region, we publish a variety of details, particularly relating to Missionary Schools, which are furnished in letters of English Missionaries.

SIERRA LEONE—CHRISTIAN INSTITUTION—NUMBER OF STUDENTS—ITS LITERARY AND RELIGIOUS CONDITION.

It has been before stated, that on the opening of the Grammar School, "14 of the younger Students" of this Institution "were transferred to that Establishment." Since then, two have been appointed as Assistant Schoolmasters, and two have left on account of ill health. Consequently, the number of Students, in October last, was ten.

Respecting their studies and conduct the Rev. E Jones reports:

The Students have gone over, verse by verse, the first eighteen Chapters of St. Matthew's Gospel; have read through Parts I. and II. of Horne's Compendium, on the Genuineness, Authenticity, Inspiration, Literary History, and Interpretation of the Scriptures; and have committed to memory the whole of the Articles of the Church of England, referring to other works bearing on the subject. The Greek Class have read Valpy's Grammar, through a portion of Syntax, with the first twenty pages of his Delectus. With two exceptions, their progress is very encouraging. In Geography, the portions relating to Africa and British North America have occupied the class. The text-book is Ewing's, and they possess a creditable knowledge of it. Euclid and Algebra have been taken up by them with some earnestness. They have gone over the first thirty Propositions of the First Book of Euclid, and through Involution in Algebra. In general History, with Keightley's Outlines as a

text-book, the History of Rome has been proceeded with, from its origin to the commencement of the reign of the Diocletian. English Grammar and Composition may be truly called our *questiones vexatæ*. There is, however, a slow but manifest improvement. On the whole, I must say that their progress and diligence have been praiseworthy.

Mr. Jones then expresses a confident hope that the abstract studies, in which the Students have lately been engaged will be useful in inducing habits of thought, reflection, and order; the want of which, in the African mind, has often been felt and deplored. Of the spiritual state of the Institution Mr. Jones next remarks:

Two of the Students have been admitted to the Communion. The direct religious exercises of every day are calculated to bring truth prominently before them; but the sufficiency of the means is one thing, and sufficient grace another.

GRAMMAR SCHOOL—ITS SATISFACTORY PROGRESS AND CONDITION—SYMPTOMS OF SPIRITUAL LIFE—BAPTISMS.

The following particulars are given in the Rev. T. Peyton's Report.

The number of pupils is now thirty. Ten are educated and maintained by their friends, six by the Native Agency Committee, and fourteen by the Church Missionary Society. The whole are divided into two classes. The course of instruction pursued by the first division embraces English Grammar and Composition, Greek, Mathematics, Geo-

graphy, Astronomy, with the use of the Globes and Mapping, Bible History, the Thirty-nine Articles, English History, Writing and Recitation from the English Reader, and Music.

The second class follows the same courses, with the exception of Mathematics and Greek.

On the 20th of September, six months having elapsed since the commencement of the Grammar School, an examination of the pupils took place, when the majority of the Members of the Mission were present. The subjects of the first day were, Geography, Bible History, Mathematics, English History, Greek, and the Recitation of pieces from the English Reader. The Rev. E. Jones examined the Students in the three branches last named, and the other subjects were taken by myself. The examination gratified all present; the demonstrations in Euclid and Algebra were very satisfactory.

The subjects of the following day were, English Grammar, Composition, and Arithmetic.

The results of the two days show that the work of education is exceedingly encouraging in this Seminary. The School has prospered beyond my most sanguine expectations, and I have reason to hope that many of the pupils will become good members of Society and devoted followers of Christ. Among several of them proofs of spiritual concern, and of a desire to participate in the salvation of Christ, are pleasingly exemplified. Nine of the Students are Candidates for the Lord's Supper, and two are Communicants. On the 14th of September I had the pleasure of admitting two of the youths into the Christian Church by Baptism. They have, hitherto, afforded me satisfactory evidence of true piety.

Views of his Excellency the Governor on the Increased Facilities for obtaining a Superior Education in the Colony.

With reference to the provision which has thus been made for affording the Native the opportunity of obtaining an education superior to that offered in the Village Schools, the Governor of Sierra Leone wrote a Despatch to Her

Majesty's Government at home, from which the following is an Extract. It was kindly transmitted to the Society by direction of Lord Stanley. His Excellency writes, May 18, 1845.

There has been an increase in the total number of children educated in the schools of the Colony, of 1,528 scholars over the number of last year. The cause of Education has assuredly borne its full share in the generally progressive advancement of the Colony.

The progress has not, however, been confined to mere numerical increase. Along with that, measures have also been adopted for affording to the children of the Colony, that which the progressive prosperity of its people has now made a desideratum, viz. an educational course of a higher character than that which merely qualifies for the laborer and the tradesman, wherein the principle of either total or partial charity is to be abandoned.

Boarding-schools, for the education of children of both sexes, have been established, under the auspices of the Church Missionary Society; and so far the scheme promises well. It will, at no remote date, be the means of establishing a new, most important, and influential grade in the Society of Sierra Leone; among which the husbands, the wives, and the domestic intercourse, of the middle classes of England will, for the first time, find representatives in Western Africa. It may be taken as neither an unfair nor unfavorable criterion of the position in the social scale at which the people have arrived, that these establishments are at length acknowledged to have become necessary; and that the pecuniary means, of many of the more industrious and successful of the people, are now such as to enable them to avail themselves of the advantages which they afford.

Hopeful Death of a former School-girl.

We take the following extract from Mr. J. Attarra's Journal.

Sept. 8.—A girl, about sixteen years of age, died here to-day. She was in our School when I first arrived at this Station; but left, as is generally the case when she grew up. The day pre-

vicious to her death. I learned that she was ill. I paid her a visit as soon as I heard of it; but found that it was too late for me to speak to her. Her parents, who are Heathens, informed me, that although she was very ill, yet she did not forget to read her Bible, and also to pray, in the presence of her ignorant parents, who could not encourage her to read and pray more, by reason of their being ignorant of God, and strangers to the delightful employment of prayer and praise. A friend, who visited her when she was still able to speak, inquired whether she did pray or not. She replied thus: "Yes; do you not see my Bible by me? I read it, and then pray." That friend, instead of telling her to continue both to read and to pray, wished her to put away the Bible, and only to pray. But she did not listen to so wrong advice, as she knew that both were necessary.

REGENT.

From the Journal of the Rev. N. Denton, we make the following extracts.

Baptism of Twenty-three Adults. 1

May 10: Whitsunday.—I had the pleasure of administering Baptism to 23 adults—11 men and 12 women. They had all of them been receiving instruction for two years past, and some of them for a much longer period. Though the attainments of many of them, considering the time they had been under instruction, are confessedly small, I have good reason to think them all sincere in their desire to serve God and seek a knowledge of His ways. At the time appointed, they were all at Church, neatly dressed in white, which seems to be quite an established custom among them. They occupied the front benches of the Church, which, as usual, was well filled: quietness, however, prevailed through the whole Service, so that the Candidates, who I was pleased to find were well prepared to answer the several questions proposed to them in the Service, could be distinctly heard throughout the place.

The Sermon was preached by the Rev. J. U. Graf, who kindly assisted me; and some parts of it much affected a young man who has recently become a Candidate. On the following

morning he went to the Christian Visitor, and afterward came to me, stating that the gentleman had told them in his sermon, that if they wished to clean their farms they must pull up the roots, for if they only cut off the branches, by and bye they would shoot out again; so in the same way they must not mend their lives only, but root sin out of their hearts, "Now," he said, "I begin to try to serve God very well; but I fear sin still lives in my heart." I endeavored to direct his mind to Him who came not to call the righteous, but sinners to repentance.

On the same occasion Mr. Graf writes in his Journal:

Having never had an opportunity of witnessing the state and behaviour of other Congregations on the Lord's-day, I was glad to assist Mr. Denton in his duties, which were rather heavier than usual, owing to the baptism of 23 Adults. The Church was quite filled—indeed some were outside—with an intelligent and lively Congregation; the singing and responses being loud and general, and the attention during the Sermon intense and uninterrupted. I could not help thinking of the first batches of wild, naked, liberated slaves collected at this place thirty years ago, by the late Rev. W. B. Johnson, when the Station was first taken up by the Society. What a great and good change has Regent undergone when compared with that first beginning!

Visits to Sick Communicants.

May 28.—This morning I visited three sick persons, to whom I administered the Lord's Supper in their respective dwellings. In my former visits they had expressed a desire once more to partake of that Sacrament of which they had been so long deprived. One who has been a cripple for many years observed, when I was exhorting her to submit with patience to the will of God, that her heart would "not sit down sometimes," when she saw her neighbors moving about in health; and when she heard the bell ring, and saw the people going to Church, especially on the Sacrament Lord's-day, she could not but cry because she could never go to Church nor receive the Sacra-

ment. While she said this the tears rolled down her face. There is, however, an air of resignation about her which becomes the Christian. She is one of those who was baptized by the late Mr. Johnson; and, from all I can learn, has maintained a Christian character ever since.

Increase of Candidates for Baptism from among the Yorubans.

At the end of the Midsummer Quarter, Mr. Denton writes:

I find, on looking through my journal, that I have received 45 Candidates for Baptism, which seems a large number; but, on referring to my class-book it appears to be little more than the average received for the past four Quarters during which I have been privileged to labor at Regent, the whole number being 138. A few observations, which it seems necessary to make, will, I think, account for there being so many. The greater part of them are of the Yoruba Tribe. Some years ago, a large number of that nation were located across a little hill branching out of the south-west of the town. The chief of the inhabitants of Regent being of the Ibo tribe, there has been but little intercourse between the two classes: the Yorubans kept to themselves, and lived much the same as in their own country, 'in heathenism and idolatry. Under such circumstances, it was no wonder that they kept aloof from the Church and the Means of Grace; but, from some cause or other, a change for the better is now taking place, I have lately married numbers of them, and baptized many of their children. Those who have become Candidates are certainly the most regular at Class and Sunday-school. I find that the Christian Visitor, to whom they generally apply before coming to me, can more easily get at the state of their minds than I can myself. I have not discovered any secondary causes which may have led to these hopeful indications of good among the Yorubans. Though I am convinced there is no praise due to me in this matter, it nevertheless affords much encouragement on a review of the first year of my pastoral charge of this Station.

And at the end of the Michaelmas Quarter:

During the Quarter I have taken an opportunity of visiting nearly the whole of the Yorubans in Aku Town, of whom I wrote in my last journal, and have been received with much kindness. Two young men I found reading the Bible alternately; another attentively reading our Lord's Discourses. They appear to be a very interesting people. I have been told that they were formerly the disturbers of the whole town, and almost a terror to the people in the performance of their Devil-worship, their Heathenish processions, &c.; but that now there is only one man among them who, as they say, "deals in Country-fashion."

Attendance on Public Worship—Schools—Communicants—Candidates

At Midsummer, Mr. Denton says:

There is a large attendance on Public Worship; and though among the Members of the Church, there are many who, we have reason to fear, are but formal or lukewarm professors, there are yet many who adorn their Christian character, and *walk worthy of their high vocation*. A few weeks ago I had a pleasing symptom of this in the godly jealousy which many of them evinced toward those about to be admitted into the Church. It was called forth by my exhorting the Congregation to pray for them, and to inquire respecting their characters. Several of the women in Mrs. Denton's Sunday-school Class also expressed much concern on their behalf. One said, "We hope these people have not two hearts;" and another said, "We have prayed hard for these people."

And at Michaelmas—

The attendance on the Means of Grace is truly encouraging. On the Lord's-day morning the Church, which is estimated to hold 900, is not sufficiently large to receive all who come, so that many sit around the windows and doors. In the afternoon, the Church is nearly full, and there is also a good Congregation on the Thursday Evening. Notwithstanding the unfavorable state of the weather, at times,

we have not been prevented from keeping up the regular Services during the rains.

The Sunday-school has increased in numbers, and the Day-school is going on satisfactorily; the elder boys and

girls increasing in that knowledge, which, under the blessing of God *is able to make them wise unto salvation.*

There are 373 Communicants—164 males and 209 females; and 241 Candidates—133 males and 109 females.

AGENCIES—CHURCH MISSIONARY SOCIETY.

The following notice of the District Associations established by the Church Missionary Society in England for the purpose of imparting Missionary information and of collecting funds, may be of some interest to our own readers.

Plan of Working the Associations.

In consequence of communications from different friends, the Committee were led to a renewed consideration of the most advantageous mode of working the Associations. A Sub-Committee was therefore appointed on this important subject, so intimately connected with the financial prosperity of the Society. The Report of the results of their deliberations was presented to the General Committee at their Monthly Meeting on the 8th of December last, and unanimously adopted by them. We extract from it the following passages:

The Sub-Committee are unanimously of opinion, that it is advisable to adhere to the present mode of working the Associations by means of paid Association Secretaries, located in the Districts with which they are severally connected; and that to depart from this principle, and to rest the efficiency of Association Proceedings on voluntary Agency alone, would prove seriously injurious to the funds of the Society. The Sub-Committee, however, are further of opinion, that, in addition to the paid Agency employed in the mode just adverted to, the voluntary assistance of Lay and Clerical friends, and that systematically rendered, in their respective neighborhoods, is also urgently needed adequately to draw forth the pecuniary assistance of the members of our Church in furtherance of the Society's objects.

The Sub-Committee are further of opinion, that in order to place the Association operations of the Society on a thoroughly efficient footing, the assist-

ance of their Clerical friends, extensively rendered as Deputations in various parts of the country, is absolutely necessary.

The Sub-Committee are the more desirous to press these considerations on the notice of the Committee, as it is clear to the Sub-Committee that the Missions of the Society cannot be materially extended without an increased income; and that an increase of income cannot be expected without a large amount of voluntary aid from their Clerical friends, both in organizing their own neighborhoods, and in acting as Deputations.

The Sub-Committee are solicitous that this state of things should be made thoroughly known throughout the Associations, as there is reason to fear that an impression prevails in some quarters that the assistance of Clergymen as Deputations is less needed, now that an Association Secretary is employed in each District. The fact, however, is, that the system of Association Secretaries distributed over the country has been found so effective in obtaining access for the Society into new parishes and districts, that it is far beyond the powers of the most efficient of them to provide for such openings in his own person; and that, therefore, as stated above, the Society is still greatly dependant on the voluntary assistance of Clerical friends for adequately drawing forth the pecuniary resources which the advanced state of its Missions, and the actual circumstances of the Heathen world, demand.

The members of the Society will thus perceive, that, while the Committee are confirmed in their adherence to the principle on which this part of the Society's

arrangements rests—and, indeed, to regard it as, under the Divine Blessing, essential to the drawing forth of the pecuniary resources of the Society—there is increasing need of the voluntary Agency of their Clerical and Lay friends in their respective neighborhoods, and that

rendered on a carefully-organized system in order to such an extension of the Home Operations of the Society as may place the Committee in a situation to enable them to send out the additional Missionaries so urgently called for in different quarters.

CHURCH OF ENGLAND.

SOCIETY FOR PROPAGATING THE GOSPEL.

Hong Kong.—This small island, now a dependency of the British Crown, is chiefly interesting in a religious point of view, as affording a station from which Missionaries for the instruction and conversion of the Chinese may hereafter be sent. At present there are but two English Clergymen—one the civil, the other the military Chaplain, on the island; and there is as yet no church worthy of the name. It is well known, however, that a sum of 15,000*l.* has been contributed for the endowment of a Bishopric, somewhere in the Chinese Seas, and 5,000*l.* more for the foundation of a College, at which, we may trust, future Missionaries may acquire the language of the country, and be prepared, by the necessary education, for the work of evangelists. The name, Hong-Kong, signifies “the Red Torrent.”

DIOCESE OF MADRAS.

Extract from the Rev. G. U. Pope's Report of the Sawyerpooam Mission for 1845.—Trials of the new Converts.

PUTHUKOTEL.—This division being situated within the Zemindary* of Maniakshi, has been harassed very much at times. The old Zemindar† who gave us a donation of 150 palmyra trees, and was on the whole friendly, died some little time ago; and his son, who is a weak young man, influenced altogether by his accountants, has commenced his career with the avowed determination to extirpate Christianity, at all hazards from his lands. The congregations in Puthukotei and Natchiyarpooam are unshaken, but in every other congregation in this Zemindary some have fallen away. The system pursued by the

Zemindar's agents is, first to endeavor to alienate the people from us, by telling them that the Missionaries are destroying caste, compelling them to send their children to school, requiring them to refrain from labor, on the Sunday, and to learn many lessons. These representations, as a matter of course, alienate a few undecided and worthless characters. To such persons these troubles are the occasion, but not the cause, of backsliding. The next step is to offer lands free of rent, and other inducements, to bribe the people to forsake their profession; if any individual yields to this temptation, he is taken to the Zemindar, who compliments him on his discretion, and sometimes gives him a turban or piece of cloth, or some such token of regard. They generally, however, cheat the poor fellow at last. All other means failing, they resort to threats, the palmyra climber is deprived of his trees, and the cultivator of his lands; the village washerman, barber, and bazar-man, are forbidden to work for, or to sell to the recusant; the village wells are forbidden him, he is waylaid and beaten; his fowls, sheep, &c., disappear, and the village watchmen refuses to be accountable for the thefts; false complaints are made against him to the Heathen authorities, and often proved by false witnesses; and every device is used to compel him to draw back.

In one village near this place, where a very few families were steadfast, a guard of Heathens were set over each house, and the people were kept close prisoners for some days, subsisting upon such things as they had in their houses, and unable to send any intelligence to the Mission village.

* Domain or estate,]

† Proprietor.

Intelligence.

FUNDS.—The Foreign Committee respectfully inform the Church, that they need the sum of *Four thousand five hundred dollars*, to meet their engagements on the first of October, and they earnestly solicit immediate and liberal contributions.

Acknowledgments.

FOREIGN MISSIONS.

NEW HAMPSHIRE.

Claremont—Trinity Ch. mite box..... 1 75

RHODE ISLAND.

Newport—Sunday School Trinity Ch. for education of Francis Vinton, Africa, 1-2 yearly payment..... 10 00

Do. Do., for education of Salmon Wheaton, Africa, to be selected from among the captured slaves of the brig Pons, if practicable 1-2 y'ly p'y't.. 10 00

Providence—Grace Ch. Sunday off 'gs 67 00
Do. D., for Africa.... 6 00 93 00

CONNECTICUT.

Middletown—Christ Ch. a member, \$1 each for Africa, China and Constantinople..... 3 00

Waterbury—St. John's Ch. Constantinople..... 160 163 00

NEW-YORK.

New-York—St. Bartholomew's Ch. Dr. J. A. McVickar, ed. China 25 00
St. James' Ch. for Constantinople..... 6 39 31 39

WESTERN NEW-YORK.

Lyons—Sunday School, Grace Ch. for education of Montgomery Schuyler, Africa..... 15 00

NEW JERSEY.

Burlington—J. B. Parker, Esq., for Constantinople..... 20 00
Princeton—Trinity Ch..... 62 00
Do. Do. for Africa... 2 00 84 00

PENNSYLVANIA.

Philadelphia—Horace Binney, jr. Esq. 4th annual payment for Constantinople..... 25 00
"S. B. B."..... 25 00 50 06

MARYLAND.

Annapolis—St. Anns Ch. per Rev. E. M. Denison..... 23 54

VIRGINIA.

Berrysville—Mrs. F. Harrison, Mrs. N. Harrison and Mrs. N. Taylor, 3d annual payment for education of Richard Hooker Wilmer, African.... 20 00

Alexandria—Christ Ch. young ladies for education of a child under the Rev. Mr. Graham, China. 25 00

Arlington—Mrs. Custis..... 5 00

Misses M. and J. Mandeville, for the instruction of native teachers, Athens..... 5 00 55 00

SOUTH CAROLINA.

Radcliffboro'—St. Paul's Ch. for Constantinople..... 24 05

Do. Do. Africa.... 8 50

Do. Do. China.... 2 00

Do. Do. General... 41 42

Mrs. J. Neyle, for education China sub. for 1846.. 6 25

Dr. R. L. North, do. do. 6 25

"S. B. S." of St. Luke's Ch. for Africa, per Rev. Mr.

Elliott..... 5 00 93 47

GEORGIA.

Augusta—A Communicant of St. Paul's Ch. 3d annual payment for education, Africa, through Bishop Elliott..... 40 00

OHIO.

Springfield—Christ Ch. for Africa.... 3 00

Do. Do. China..... 3 00 600 00

MICHIGAN.

Jackson—Rev. C. W. Fitch, for Constantinople..... 1 00

TOTAL, \$657 15

Total, since 15th June, 1846, \$4,125 59.

NOTE.—The acknowledgement in the September number of the Spirit of Missions, of \$59 from St. Philip's Church, Charleston, South Carolina, should read as follows:

Three months contribution of St. Philip's Church, Charleston, S. C., for Texas \$15, Africa \$15, Constantinople \$29.